

NINTH REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry.

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MAY IT PLEASE YOUR MAJESTY :

WE, the undersigned Commissioners, nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June, One thousand eight hundred and twenty-four, beg leave humbly to report, as follows :—

WE submitted in our First Report a statement of the opinions we had formed as to the Education of Children of the lower orders in Ireland ; and at the same time we communicated the result of our inquiries into the Charter and Parochial Schools, the Schools of the Association for discountenancing Vice, the Society for the Education of the Poor, together with an account of various other Institutions and Establishments for general instruction.

We have also, from time to time, reported the results of our examinations into the Foundling Hospital, the Diocesan Schools, the Hibernian Military, and Marine Schools, the Orphan House, the Academical Institution at Belfast, the Cork Institution, and the Roman Catholic College at Maynooth ; and we have suggested such alterations in the regulation and management of some of these Institutions as appeared to us to be likely to contribute to their respective improvement.

During the progress of our inquiries into these Institutions, we were requested by his Excellency the Lord Lieutenant to submit to the test of actual experiment the Plan of Education recommended in our First Report ; and in order to enable us as well to effect this, as to complete the inquiries in which we were already engaged, Your Majesty was graciously pleased to extend for a year the period originally allotted for the duration of our Commission.

It has therefore become our duty to represent to Your Majesty, that, in our attempt to effect that object, we have experienced difficulties, which have not only prevented us from establishing Schools in which the experiment might have been fully tried, but have induced us to desist altogether from any further proceedings in that undertaking ; and having laid before his Excellency the Lord Lieutenant a detailed account of the course pursued by us, we now beg leave to submit to Your Majesty the following copy of that Report.

To the Most Noble Richard Marquess Wellesley, &c. &c. &c. Lord Lieutenant-General, and General Governor of Ireland.

Report of the Commissioners of Irish Education Inquiry.

May it please your Excellency,

WE, the undersigned Commissioners, appointed by letters patent dated 14th June 1824, for inquiring into the nature and extent of the Instruction afforded by the several Institutions in Ireland for the purpose of Education, having, in obedience to your Excellency's desire, undertaken to try the experiment of establishing a certain number of Schools in Ireland upon the plan recommended in our First Report to His Majesty, now beg leave to communicate to your Excellency the particulars of the course which we have pursued.

Before entering on this detail, we feel it necessary to lay before your Excellency the letter which we received from Mr. Goulburn, in consequence of which we undertook this duty.

(1.) *Letter from the Right Honourable Henry Goulburn to the Commissioners of Education Inquiry; dated Dublin Castle, 28th November 1825.*

Gentlemen,

The Lord Lieutenant having had under his consideration that part of your First Report which relates to the establishment of Schools for the general education of the people, has commanded me to avail myself of the opportunity afforded by your re-assembly in Dublin, to submit to your consideration the manner in which he considers it most expedient to proceed with respect to that Report.

The minute inquiry which you have made into all matters connected with the subject of general Education, and the ability and industry with which it has been conducted, give his Excellency every confidence in the justice of the opinions expressed by you; and his Excellency hopes that the ultimate result of your labours may be in the establishment of a more perfect and satisfactory system for the education of the poor, than any which has yet been in operation in Ireland. It appears to his Excellency, however, that that result may be much facilitated by the establishment, in the first instance, of a certain number of Schools, on the principles laid down in your Report. One main advantage of such a proceeding will be, the opportunity which it will afford you of observing the practical effect in different parts of the country of the regulations which you have suggested.

Parliament has placed at his Excellency's disposal what are considered to be ample funds for the commencement of such an experiment; and there can be little doubt of their readiness, during the next Session, to add to the means already granted whatever further sum may be judged requisite. Applications for assistance to Schools already established, or for grants for the establishment of new Schools, have been sufficiently numerous, and have, since the publication of your Report, been reserved expressly for future consideration. The only obstacle therefore which exists to giving immediate effect to your recommendation, to the extent which has been suggested, is the want of a body qualified to undertake the task of framing regulations for the conduct of such Schools, and the enforcement of their due observance. The difficulty of selecting individuals properly qualified for such a duty would at all times be considerable, and it would be almost hopeless to expect that any persons now to be chosen, could at once, or at an early period, be so fully in possession of the plans and principles detailed in your Report, as to be qualified to give complete effect to them; his Excellency therefore has commanded me to express the great importance which he attaches to your consenting, for a limited period, to undertake the duties of superintendence, to select from the numerous applications the places in which Schools on the new system should be established, and to lay down and enforce the regulations under which they should be conducted, and the mode in which grants of money should be made to them.

The Lord Lieutenant indeed is sensible that your acquiescence in his wishes must impose upon you additional labour, and may to a degree interfere with other inquiries which may either be actually in progress, or which it may be your intention to institute; but, nevertheless, his Excellency considers that no inquiry can be more

more important or more consonant to the views which led to your appointment as Commissioners, than a practical illustration, under your superintendence, of the merits of the plan upon which you have suggested that the education of the people in this country should in future be conducted. His Excellency trusts, therefore, that you will not feel any difficulty in undertaking this charge; and I am authorized to assure you, that, as far as lies in his Excellency's power, every assistance shall be afforded to you, which can either alleviate the burthen which it may be calculated to impose upon you, or which can enable you to conduct the experiment with effect.

I have the honour to be, Gentlemen,

Your most obedient humble servant,

Commissioners of Education Inquiry,
 &c. &c. &c.

Henry Goulburn.

Upon the receipt of the foregoing letter, we had the honour of communicating to your Excellency our readiness to use our best endeavours to give effect to the wishes which it expressed.

Previous to the actual establishment of any of the Schools which had been recommended in our Report to His Majesty, it became indispensably necessary, in the first instance, to arrange the Books, the use of which formed an essential part of the plan so recommended. Until this preliminary step should be secured, it would have been obviously premature to appoint masters, or provide school-houses.

We beg leave to recal to your Excellency's recollection the particulars of a Minute of Conference held between our Board and the four Roman Catholic Archbishops on this subject, bearing date the 8th January 1825, and which, so far as relates to the works in question, was as follows:—

"In these suggestions, for uniting Protestant and Roman Catholic children in literary, and separating them only for religious instruction, Dr. Murray expressed his concurrence.

"The Commissioners then observed, that separate religious instruction should not commence until the difference of religious belief should make it impossible for instruction any longer to be received in common; and they inquired, whether it would be objected to, on the part of the Roman Catholic Clergy, that the more advanced of the Protestant and Roman Catholic children should, at certain times, during school hours, read portions of the Holy Scriptures together, and in the same classes, but out of their respective versions, subject to proper regulations, and in the presence of their respective Protestant and Roman Catholic teachers, suggesting, at the same time, that opportunities might be afforded to the teachers of each persuasion to explain to the children separately the portions so read?

"Dr. Murray answered, that serious difficulties would exist in the way of such an arrangement, and in lieu of it he proposed, that the Holy Scriptures should be used only when the Roman Catholic children should be taken apart for the purpose of receiving religious instruction; and he said that there could be no possible objection to the Roman Catholic children then reading out of the sacred Volume itself the Gospels and Epistles of the week; he added, that no objection would be made to a harmony of the Gospels being used in the general education which the children should receive in common, nor to a volume containing extracts from the Psalms, Proverbs, and Book of Ecclesiasticus, nor to a volume containing the history of the Creation, of the Deluge, of the Patriarchs, of Joseph, and of the deliverance of the Israelites, extracted from the Old Testament, and that he was satisfied no difficulties in arranging the details of such works would arise on the part of the Roman Catholic Clergy.

"The Commissioners then stated, that they considered it of the utmost moment that no books or catechisms should be admitted, either in the course of the literary or religious instruction, containing matter calculated to excite contempt, hatred, or any uncharitable feeling, in any class, towards persons of a different religious persuasion."

"To this Dr. Murray cordially assented."

[See First Report of the Commissioners, page 96.]

In pursuance of the principles laid down in the Minute above referred to, we expressed ourselves in the following terms in the concluding part of our First Report, (page 97.)

"We think it necessary that means should be provided for supplying Testaments according to the authorized version for the Protestant children. With respect to the Roman Catholic children, an edition of the New Testament for their use has been submitted to us by the Roman Catholic Prelates. The text of this edition is the Douay version—almost all the notes, however, originally annexed to that version have been omitted; we find, in fact, that there are only sixty-three notes altogether to the four Gospels, and these, with the exception of an inconsiderable number, have no peculiar reference to the doctrines of the Roman Catholic Church, as distinguished from those of the Protestant Churches; and such as have this peculiar reference are expressed in a manner which ought not, we think, to be offensive to any description of persons. The Summaries prefixed to the different chapters are in like manner, as it appears to us, unobjectionable. To this edition is also annexed a table of the Epistles and Gospels throughout the year, specifying the portions of the Scriptures appointed to be read for those purposes by the Roman Catholic Church.

"Deeply impressed with the importance and necessity of introducing the Scriptures into all Institutions for the education of the people, as a fundamental part of the instruction, we recommend that copies of this edition of the Testament, omitting the address thereto prefixed, but retaining the notes, should be furnished for the religious instruction of the Roman Catholic children in every school established upon the system proposed. It will be for the Roman Catholic Clergy to supply such other books for the purpose of religious instruction as they may desire. We would suggest, however, that many forms of catechisms are now in use amongst the Roman Catholics in the different districts of Ireland, and that it would be expedient that some one or two should be selected or compiled for general use.

"It will be necessary, also, to provide a volume compiled from the four Gospels, in the manner adverted to in our conference with the Roman Catholic Archbishops. Such a book, together with the Book of Proverbs, and the work containing the history of the Creation, the Deluge, and other important events extracted from the Pentateuch, may be profitably used in the schools during the period of united and general instruction. We by no means intend such works as substitutes for the Holy Scriptures, although we propose that the reading of the Scriptures themselves should be reserved for the time of separate religious instruction."

The following statement was added in a note referring to the proposed compilation from the four Gospels. (see First Report of the Commissioners, page 98.)

"A work of this description, entitled 'An Evangelical Life of our Lord and Saviour Jesus Christ, forming a Harmony of the four Gospels,' sanctioned by the Roman Catholic Prelates, has been examined by us. It consists of the text of the four Gospels, according to the Douay version, interwoven into one consecutive narration. The order pursued is chronological. Where any particular occurs in one Gospel that is not to be found in the others, it is inserted. Where the same particulars are stated in two or more, the statement is inserted from that Gospel in which it is the most full."

It became necessary for us, therefore, in the first instance, to provide, for the use of the Roman Catholic children, an edition of the Testament in the Douay version, corresponding with the copy which had been submitted to us by the Roman Catholic Prelates.

On examining the notes which were contained in the copy above referred to, one or two expressions were found which appeared to us to be at variance with the principle laid down by us, that "no books or catechisms should be admitted, either in the course of the literary or religious instruction, containing matter calculated to excite contempt, hatred, or any uncharitable feeling, in any class, towards persons of a different religious persuasion." On our application, Dr. Murray readily consented to the omission of those passages, and all matter having been removed from

the

the notes which could be offensive on the ground now stated, the edition was sent to the press, and published with the approbation of the Roman Catholic Archbishops, in the month of April 1826.

Our next step was to endeavour to provide a work compiled from the four Gospels, in the manner alluded to in our conference with the Roman Catholic Archbishops. Our attention had been called to a translation of the Harmony of the Gospels, entitled "White's Diatessaron," in the language of the authorized version, and which we understood was in use in England, with the general approbation of the Authorities of the Established Church. We therefore, as our first step, brought it under the consideration of the four Archbishops of the Roman Catholic Church in Ireland, for the purpose of ascertaining whether it would meet their approbation, or whether they could suggest any alterations in it which we might submit to the Authorities of the Established Church for their consideration. We had a conference during two days with the Roman Catholic Archbishops on the subject: it will be found at large to the Appendix, and contains not merely a full exposition of the objections which they felt to the Diatessaron, but of the views which they entertain as to the construction of any such works as were the objects of our search.

Being led by this conference to the conclusion that no selection from the Scriptures which we had seen would answer the proposed end, we applied to the Archbishop of Dublin, with whom we had previously communicated on the subject, and having explained to his Grace the general character of the compilation we sought for, and the difficulties which existed in the arrangement of it, we expressed our earnest wish that it should be prepared in the first instance under the direction and superintendence of the Authorities of the Established Church.

Vide Evidence,
(Report i, p. 796)

His Grace having obligingly undertaken to communicate on the subject with his Grace the Lord Primate and the Archbishops of Cashel and Tuam, a letter, of which the following is a copy, was addressed to the Lord Primate and the Archbishops of Cashel and Tuam by the Chairman of our Board.

(2.) *Letter from Thomas Frankland Lewis, Esq. to his Grace the Lord Primate and the Archbishops of Cashel and Tuam; dated Dublin, January 18th, 1826.*

My Lord,

At the desire of his Excellency the Lord Lieutenant, the Commissioners of Education Inquiry have undertaken to superintend, for a limited period, the establishment of a certain number of Schools, in which the plan for the general education of children of the lower classes, recommended by them in their Report, may be submitted to the test of actual experiment.

In order to carry this object into effect, it is necessary that the works mentioned in the ninety-sixth page of this Report should be provided; and the Commissioners are fully aware that such works cannot be properly arranged, excepting with the approbation and under the superintendence of the Authorities in the Established Church.

The Commissioners have thought it their duty to avail themselves of an opportunity of communicating with the Archbishop of Dublin, to whom they have explained themselves fully upon the subject. His Grace has been pleased to express his readiness to assist in effecting this important object, and we trust that your Grace will be so obliging as to take into your consideration in what manner it can best be accomplished.

We abstain from troubling your Grace with any detailed statement, thinking it better that the communication should proceed through his Grace the Archbishop of Dublin, who is in possession of our general views, and who has been so good as to undertake to consult with your Grace.

I have the honour to be,

Your Grace's most obedient servant,
T. Frankland Lewis.

To his Grace the Lord Primate,

and

The Lords Archbishops of Cashel and Tuam.

In the course of the ensuing week, the Commissioners received from Doctor Murray the following letter.—

(3.) *Letter from the Most Reverend Dr. Murray to the Commissioners of Education Inquiry; dated 41, North Cumberland-street, 23d Jan. 1826.*

Doctor Murray presents his compliments to the Commissioners of Education Inquiry; he is desired by the Catholic Archbishops and Bishops, now assembled in Dublin, to submit to them the enclosed Resolutions relative to the system of Education proposed for the poor of Ireland. He is further prayed to state, that it would be highly gratifying to the Prelates to be informed, at the earliest convenience of the Commissioners, whether a system of general Education, founded on the principles embodied in those Resolutions, would be likely to meet their views and receive their approbation.

Commissioners of Education Inquiry,
 &c. &c. &c.

The Resolutions enclosed in this letter were as follows:—

" At a Meeting of the Catholic Archbishops and Bishops of Ireland, held on
 " the 21st of January 1826, at the house of the Most Reverend Dr. Murray,
 " the following Resolutions on the subject of National Education were unani-
 " mously adopted :

" 1. Resolved,—That the admission of Protestants and Roman Catholics into
 " the same schools, for the purpose of literary instruction, may, under existing cir-
 " cumstances, be allowed, provided sufficient care be taken to protect the religion
 " of the Roman Catholic children, and to furnish them with adequate means of
 " religious instruction.

" 2. Resolved,—That in order to secure sufficient protection to the religion of
 " Roman Catholic children under such a system of education, we deem it neces-
 " sary that the master of each school, in which the majority of the pupils profess
 " the Roman Catholic faith, be a Roman Catholic; and that in schools in which
 " the Roman Catholic children form only a minority, a permanent Roman Catholic
 " assistant be employed, and that such master and assistant be appointed upon
 " the recommendation or with the express approval of the Roman Catholic Bishop
 " of the diocese in which they are to be employed; and further, that they, or
 " either of them, be removed upon the representation of such Bishop. The same
 " rule to be observed for the appointment or dismissal of mistresses and assistants
 " in female schools.

" 3. Resolved,—That we consider it improper that masters and mistresses, in-
 " tended for the religious instruction of the Roman Catholic youth, should be
 " trained or educated by, or under the control of, persons professing a different
 " faith; and that we conceive it most desirable, that a male and female model
 " school shall be established in each province in Ireland, to be supported at the
 " public expense, for the purpose of qualifying such masters and mistresses for
 " the important duties which they shall be appointed to discharge.

" 4. Resolved,—That in conformity with the principles of protecting the religion
 " of the Roman Catholic children, the books intended for their particular instruc-
 " tion in religion shall be selected or approved by the Roman Catholic Prelates,
 " and that no book or tract for common instruction in literature shall be introduced
 " into any school in which Roman Catholic children are educated, which book or
 " tract may be objected to on religious grounds by the Roman Catholic Bishop of
 " the diocese in which such school is established.

" 5. Resolved,—That a transfer of the property in several schools which now
 " exist, or may hereafter exist, in Ireland, may be utterly impracticable from the
 " nature of the tenure by which they are or shall hereafter be held, and from the
 " number of persons having a legal interest in them, as well as from a variety of
 " other causes, and that in our opinion any regulation which should require such
 " transfer to be made, as a necessary condition for receiving Parliamentary support,
 " would operate to the exclusion of many useful schools from all participation in
 " the public bounty.

" 6. Resolved,

" 6. Resolved,—That appointed as we have been by Divine Providence to watch over and preserve the deposit of Catholic faith in Ireland, and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of Education which will not fully accord with the principles expressed in the foregoing Resolutions."

To this letter from Dr. Murray, the Commissioners returned the following answer:—

(4.) *Letter from the Commissioners of Education Inquiry to the Most Reverend Dr. Murray; dated Merrion-street, 26th January 1826.*

The Commissioners of Education Inquiry present their compliments to Dr. Murray, and have to acknowledge the receipt of his letter of the 23d instant, enclosing a copy of the Resolutions entered into by the Roman Catholic Archbishops and Bishops of Ireland, at his house, on the 21st instant, and stating "that it would be highly gratifying to the Prelates to be informed, at the earliest convenience of the Commissioners, whether a system of general Education founded on the principles embodied in those Resolutions, would be likely to meet their views, and receive their approbation."

As it is the duty of the Commissioners to report their views only to His Majesty, they must abstain from any expression of opinion on the subjects contained in the Resolutions which Dr. Murray has transmitted to them.

The Most Reverend Doctor Murray.

Shortly afterwards, the Commissioners received the following communication from his Grace the Lord Primate, in reply to their letter of the 18th January 1826.

(5.) *Letter from his Grace the Lord Primate to T. Frankland Lewis, Esquire, Chairman of the Commissioners of Irish Education Inquiry; dated Armagh, January 31st, 1826.*

Sir,

I have to acknowledge the receipt of your favour of the 18th instant, which reached me in the regular course. Its brevity, and the hope it held out of a more detailed communication from the Archbishop of Dublin, led me to conclude that you did not look for an immediate answer. In a few days after I received a short letter from the Archbishop of Dublin. It informed me, that the Commissioners desired to have a harmony of the Gospels which might meet the approbation, both of the heads of the Established Church, and of the Roman Catholic Hierarchy; it expressed his Grace's fears that such a work was impracticable, but at the same time his readiness to give his assistance should a trial be deemed necessary; with these exceptions, his Grace's letter contained nothing more than those leading facts of which your communication had already put me in possession. Knowing that your attention, as well as that of his Grace, must be occupied at present by a variety of important objects, I thought it right to abstain from engaging either party in an explanatory correspondence, and to collect the general views of the Commissioners, as well as I could, from their printed Report and its Appendix.

I now proceed to state the impression which the examination has left upon my mind; and if in any instance I have fallen into a misconception, you will please to recollect that my conclusions are in a great measure conjectural.

It appears to me then to be the purpose of the Commissioners to secure to the lower classes of all denominations such a portion of moral and religious knowledge as may fit them to discharge their duties as members of a Christian society, and in those conditions of life to which it may please God to call them.

This being a matter in which the State has a great and immediate interest, I quite concur in the principle upon which the Commissioners have acted in their Report,—that it should be open to legislative regulation. The details of this regulation may be classed into two general topics; the persons to whose superintendence the education of the poor should be entrusted, and the books to be used in the schools. As to the former, I find that in the judgment of the Commissioners, (Report,

page 94), it was the intension of the State, by the statutes of Henry VIII. and William III. to commit this important charge to the Established Clergy. I am happy to express my concurrence in this opinion; it appears to me, that such is not only the true interpretation of the statutes referred to, but the obvious nature of the thing; if the superintendence of a national system of moral education be considered as a duty, the obligation naturally devolves upon the Established Clergy; if, on the other hand, it be regarded as a privilege, and a mark of public confidence, they seem best entitled to receive such a distinction. But, as the present unhappy jealousies would render it inexpedient to insist scrupulously upon these considerations, I agree farther with the Commissioners, that some circumstantial changes may be proper subjects of experiment. Though alarmed for the issue of some of the details in the plan proposed by the Commissioners, I am consoled by the persuasion, that they have adopted the spirit of the Acts of Henry and William. The desire which they have expressed in the case now before me for the co-operation of the Authorities of the Established Church, is to me a sufficient pledge that a similar good understanding will be cultivated in other instances; I accept it as such with much pleasure, and, on the part of the Church, I think it but my duty to say, in return, that its conduct hitherto is an unequivocal proof of the moderation of its principles, and of its cordial alacrity in coming into any measures which may promote peace and general edification.

Upon the subject of Books, I was gratified to find the Commissioners stating, (Report, page 98), that they were "deeply impressed with the importance of introducing the Scriptures into all institutions for the education of the people, as a fundamental part of the instruction."

The Harmony mentioned in the Archbishop of Dublin's letter is, I conclude, the same work which is described by the Commissioners in the 98th page of the Report, and the 764th and the two following pages of the Appendix; it is there represented as a book which might possibly be "adapted to the use of children of both persuasions in schools, as a part of their common instruction, but not as a substitute for the Scriptures, which should still be used for the separate instruction of the children, both Protestant and Roman Catholic, on two days of the week."

It is the wish of the Commissioners, as I understand from the Archbishop of Dublin, to obtain a work of this nature, which shall be acceptable to the hierarchy of both Churches.

Various circumstances combine to check the hope that this can be accomplished, yet I will not allow myself to despair.

The good which may arise, if by any means charity could be promoted and practical instruction diffused, without constraining either party to sacrifice what it believes to be the truth of the Gospel, cannot be calculated; and I feel that it is peculiarly befitting the place and character of the Established Church to labour for the attainment of so great a blessing. Under this impression I would recommend, as the Archbishop of Dublin has done in a case somewhat similar, (Appendix, page 761), that a committee of Divines be appointed by the heads of the Church to prepare a Harmony of the Gospels, formed principally from the authorized version, yet not so exclusively as to reject always the language of the Douay Bible, if it afford an apt and instructive meaning. This committee should report within a limited time; and when their work, if they should succeed in compiling one, had been revised by a committee of the Episcopal Bench, it should be presented to the Commissioners to be laid before the Roman Catholic Hierarchy.

I have now given you my thoughts upon mature consideration, and, as far as I believe, it was the purpose of your letter to consult me. Should any other occasion arise in which my opinion or co-operation may appear to the Commissioners to be desirable, I shall be happy to give their communication the best attention in my power.

I have the honour to be, Sir,

Frankland Lewis, Esq.
&c. &c.

Your obedient servant,
John G. Armagh.

In the beginning of the month of July the Commissioners received from his Grace the Archbishop of Dublin the volume prepared by the Committee of Clergymen of the Established Church, referred to in the preceding letter, and which had received the sanction of the Prelates of the Established Church. The nature and principle of the work was at the same time described by his Grace in the following letter.

(6.) *Letter from his Grace the Archbishop of Dublin to T. Frankland Lewis, Esq.; dated Palace, Dublin, July 8th, 1826.*

My dear Sir,

In pursuance of the desire of the Commissioners of the Education Inquiry, that the sanction of the Bishops of the Irish branch of the United Church should be obtained for some work in the nature of a selection from the Gospels and Acts of the Apostles, to be used as a common reading-book in poor schools for children of different Christian denominations, a scheme of Scripture lessons is herewith sent for the consideration of your Board.

It is an extract from the English edition of a work which was compiled at Petersburg for the use of schools, and which, under the command of the late Emperor, has been in use throughout the schools of the Russian empire since the year 1819.

This work, which has been in high repute, and in widely-extended circulation, not only through Russia and England, but through the different countries of Europe, in their several languages, it was thought prudent to adopt as a groundwork for the selection to be formed, not only on account of its great celebrity as a scriptural school-book, but still more on account of the unsuspiciousness of its origin, having been first framed for the instruction of children of the Greek Church, which the Roman Catholics profess to consider as partaking more of the character of the Roman than of the Reformed Church. At the same time, lest any thing either in the subjects or the language of the portion selected from this work should throw impediments in the way of its adoption for general use, a Committee of five learned and judicious clergymen was appointed for a careful examination of its several parts, and for the special purpose of omitting whatever might be at variance in sense with the translations of Scripture in use amongst the Roman Catholics of this country.

The Scripture lessons thus formed have not yet been submitted to the Bishops at large, nor can their judgment as a body be collected until the time of their assembling at the First Fruits Meeting in October. But I hold myself authorized to say, that I entertain no doubt of their giving their consent to the use of this book for a common reading-book, in mixed schools, should the Commissioners approve it. I should do injustice, however, to many (perhaps I might say all) of my brethren, as well as to myself, were I to leave the Commissioners under the impression that in our opinion any abstract from the New Testament can be a sufficient substitute for the New Testament itself as a reading-book in a Christian school.

This Tract is sent merely at the request of the Commissioners, as one which, if any modification of Scripture must be used in schools, may be considered as little objectionable as any other.

I beg leave to add, that if any change of this Tract, in the way of mere omission, be thought advisable by the Commissioners, I have little doubt of its being acceded to by the Bishops.

I have the honour to be, my dear Sir,

Your faithful and obedient servant,

T. Frankland Lewis, Esq.

W. Dublin.

Immediately upon the receipt of the volume prepared by the Committee of Clergymen of the Established Church, the Chairman of the Board lost no time in communicating it to Dr. Murray, the other Roman Catholic Archbishops not being then in Dublin. The Chairman at the same time requested Dr. Murray to be so good as to inform the Commissioners whether he should think himself called upon to discourage the attendance of Roman Catholic children in any Schools within the district under his immediate charge, in which the use of that compilation should be

required; and if so, whether any, and what alterations could render it in his view unobjectionable.

The work was afterwards returned to the Chairman by Dr. Murray, with the following note :—

(7.) *Note from the Most Reverend Doctor Murray to T. Frankland Lewis, Esq. ; dated Cumberland-street, 17th July 1826.*

My dear Sir,

I have the honour to acknowledge the receipt of your letter of the 8th instant, which, owing to my absence from town, only reached me this morning.

As the work which you have had the goodness to send me is a compilation taken *exclusively* and *verbatim* from the Protestant version of the New Testament, I think it would be open to the objections already stated by the Catholic Archbishops to the Commissioners with reference to a similar work. Allow me, however, to observe, that those objections might, in my opinion, be removed, if the matter of the work were abstracted both from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either, according to the principles explained by us to the Commissioners, when last we had the honour of an interview with them.

I have the honour to be, with very sincere respect,

My dear Sir, your's most faithfully,

Thomas Frankland Lewis, Esq.

D. Murray.

&c. &c. &c.

Pending the foregoing correspondence, a work entitled "*Christian Lessons*," chiefly extracted from the New Testament, and prepared by an individual Commissioner of the Board, was laid before us, under circumstances which induced us to believe that it would not be unlikely to meet with the approbation of the Roman Catholic Clergy, a belief which afterwards proved to be well founded, as the Roman Catholic Prelates, in the sequel, themselves proposed the work to us, after they had introduced into it some corrections.

The work entitled "*Christian Lessons*" was then submitted to the consideration of his Grace the Lord Primate by the Chairman of our Board; but it is very necessary here to observe, that we felt the time was not yet arrived when it would become our duty to express any judgment of our own on the admissibility or inadmissibility of any of the volumes that had been under consideration. We did not mean to imply any approbation of the principle on which either of the two last-mentioned books was constructed, or on the details of their execution. On the contrary, while we felt it right to supply every facility of communication through our Board to the Prelates of the respective Churches, we meant to confine ourselves to that course, without expressing, in that stage of the proceedings, any opinion of our own, either collectively or individually. In order to mark distinctly such an intention on our part, expressions were introduced into the following letter, which accompanied the transmission of the *Christian Lessons* to his Grace the Lord Primate, which we had trusted were sufficient for that purpose.

(8.) *Letter from T. Frankland Lewis, Esq. to his Grace the Lord Primate; dated Merriam-street, Dublin, 18th July 1826.*

My Lord,

The Commissioners of Education Inquiry, in pursuance of the desire of his Excellency the Lord Lieutenant, have been for some time engaged in preparing to try practically the plan of Education recommended by their Report, in a certain number of Schools to be established for the purpose.

Your Grace will excuse me for recalling to your recollection, that according to this plan the children of the different religious persuasions, though united for the purpose of receiving general literary instruction, are to be separated for the purpose of reading the Holy Scriptures, and being taught the principles of the Christian religion according to the forms in which they are respectively desirous of receiving it. With a view, however, to increase their opportunities of obtaining religious information, it has been thought necessary, in their united general instruction, to require

require the use of a volume of scriptural extracts, arranged, if possible, in such a way as not to be objectionable to any denomination of Christians, whatever may be their religious tenets.

Your Grace will immediately perceive that the arrangement of such a work is a matter of very considerable difficulty. After a good deal of preparatory examination into the nature of the difficulties which were to be overcome, and under the strongest sense of our duty not to recommend any work which should appear to be objectionable on the part of the Established Church, we applied, in the month of February last, to the Archbishop of Dublin, and under the direction and assistance of his Grace, we have lately been furnished with a copious selection from the authorized version of the New Testament, combined in such a manner as (in the view of the reverend gentlemen to whose labours we are indebted for the compilation) to be as little likely as may be to give rise to objections on the ground of religious distinctions.

It has been my duty to submit this collection to the inspection of Dr. Murray, one of the Archbishops of the Roman Catholic Church in Ireland, with a view to learn whether he should think it his duty to discourage (within the district under his charge) the attendance of Roman Catholic children in Schools in which that selection should be used? I learn from him in reply, that as the work is "taken exclusively and verbatim from the Protestant version of the New Testament," he thinks it would be open to the objections already stated by the Catholic Archbishops to the Commissioners with reference to a similar work; that those objections might, in his opinion, be removed, if the matter of the work were abstracted both from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either, according to the principles explained by them to the Commissioners, when last they had the honour of an interview with them."

Under these circumstances our attention has been called to a selection lately submitted to the consideration of the Board, and a copy of which I have the honour to transmit.

We have reason to think the work would be less likely to meet with objection on the part of the Roman Catholic Clergy.

Your Grace will see that it contains, printed in Italics, some few sentences of introductory and explanatory matter, which are added to the extracts from the Scriptures.

It will also occur to your notice, that throughout the work, the authorized version has not been invariably followed, the text being in part taken from that of the Douay.

In some instances too, the sense is expressed in words, which, though intended to be a faithful translation of the original, are not in the precise language of either version. Your Grace will observe also, that a few of the lessons have been put together with a view to inculcate particular Christian duties, the texts composing which have been selected from various parts of the New Testament, according to the discretion of the compiler. The remainder of the work appears not to differ very materially from the selection submitted to our notice by the direction of the Archbishop of Dublin; and it has been submitted to us under the idea that it might (if at all admissible) be much improved and enlarged by the introduction of some extracts, as well from the Old Testament as from the Acts of the Apostles and the Epistles.

Your Grace will naturally believe, that in considering of the execution of a work of this nature, we have been strongly impressed with the conviction, that no opinions of ours, on a theological ground, could carry with them any weight whatever; I take the liberty therefore, with reference to the opinions of the Established Church, to apply myself with much anxiety to your Grace.

Our duty to the Lord Lieutenant makes it necessary for us to proceed with the experiment with as little delay as may be; and we are desirous of ascertaining from your Grace, whether the work I transmit appears on the principles on which it is constructed, or in its details, to be liable to any serious or irremediable objection,

I have the honour to be,

Your Grace's most obedient servant,

To his Grace the Lord Primate.

T. Frankland Lewis.

To the above letter we received the following reply:—

- (9.) *Letter from his Grace the Lord Primate to Thomas Frankland Lewis, Esq.; dated Armagh, 28th August 1826.*

Sir,

Your letter of the 18th of July reached this, accompanied by a note from Mr. Poncefote, dated the 29th, explaining the cause of the delay of its transmission. When it arrived here, I had been called away by an affliction with which it pleased God to visit my family, and since my return I have been occupied in the visitation of this province, according to previous arrangements with my suffragans.

Before I enter upon the subject to which you have now called my attention, allow me to place before you some particulars of our former correspondence. In your letter of the 18th January, you were so good as to assure me, that "the Commissioners were fully aware that the books recommended in their Report could not be properly arranged, except with the approbation and under the superintendence of the Authorities in the Established Church." My answer was written in the expectation that the Commissioners would continue to act under this impression. I stated the opinion, which, after mature deliberation, I had been induced to form of their general design in the plan they had proposed; while I acknowledged my alarm at some particular measures, I declared myself consoled by the persuasion that they had adopted the principle of the Statutes of Henry the Eighth and William the Third, which commit National Education to the Established Clergy, and without passing beyond the question upon which it appeared to be their intention to consult me, I endeavoured throughout to express myself in language which, had I fallen into a misconception of their views, might elicit an explanation. From the frankness of my statement, and the silence with which it continued to be received for more than half a year, I became every day more and more assured that my hopes had been well founded.

Your recent communication, however, has considerably weakened this assurance. I will state the impression it has made upon me, with the same freedom which I used in my former letter, and with an anxious desire to be undeceived if I have fallen into error.

The Commissioners have rejected the volume of Scripture Lessons which had been prepared according to their own desire, "with the approbation and under the superintendence" of the Archbishop of Dublin and myself, and by a Committee appointed at a very full meeting of the Bishops. This step is not accounted for in your letter by any objections to particular words or passages, and, indeed, it could not be so accounted for, because, had the difficulties been of that nature, it could not escape your discernment, that the obvious course would be to point them out, with a view to their removal or modification. The book was condemned by Dr. Murray, as you mention, upon this general ground, that "being taken exclusively and verbatim from the Protestant version, it is open to the objections already stated to the Commissioners by the Catholic Archbishops." You have not informed me what the objections are, but it appears that your Board acquiesces in them as conclusive. In the place of the compilation thus rejected, you propose a book to me which you say the Commissioners have reason to think would be less likely to meet with objection on the part of the Roman Catholic Clergy. This work is sent printed; and I learn from Mr. Poncefote, that it was some delay in obtaining it from the press which occasioned the detention of your letter in Dublin. From all these circumstances, I am obliged to conclude, that the relation in which the Commissioners expressed themselves desirous of standing with the Established Church has been seriously altered. Instead of that superintending co-operation in the arrangement of a system of national instruction which your former letter taught me to expect, we are now reduced to a simple negative upon the proceedings of your Board. Possibly, indeed, even this privilege is more than I am strictly warranted in inferring from your last communication.

The immediate purpose of your letter is to learn "whether there be any serious or irremediable objection to your printed volume." I cannot refrain from avowing my deep concern that this question has not been pressed upon the Roman Catholic Hierarchy, with respect to the compilation prepared under the directions of the Archbishop of Dublin and myself. Had the Commissioners delayed the rejection of it until they had discovered the particular objections to which it was liable, weighed

weighed their importance, and, if serious, ascertained our inability or unwillingness to provide a remedy, they would have done no more than what was consistent with their own declarations, and the reasonable claims of the Established Church. At present, the only objection which appears against it, is, that it is a Protestant version. You inform me, that the "Commissioners are strongly impressed with the conviction, that, in considering the execution of a work of this nature, no opinions of theirs, on a theological ground, could carry with them any weight whatever." I am quite persuaded of the correctness of this conviction, yet I trust that the Commissioners will find no difficulty in comprehending the few observations of that nature, which it will be my duty to lay before them. There are no more than two verses in our compilation which suggest a sense different from that in the Douay, (St. Matthew, 26—28, and St. Luke, 11—14,) and of these, the former only can be imagined to have a controversial bearing. Now, although the substituted volume does not contain this verse, it contains the parallel one of St. Luke, and gives the disputed words according to the authorized version thus:—

Rejected words of St. Matthew—"This is my blood of the New Testament which is shed for many."

Adopted clause in St. Luke—"This cup is the New Testament in my blood which is shed for you."

The question which arises here between the Churches is, whether *is shed*, or *shall be shed*, be the true interpretation. It must be obvious to your Board, from this statement, that the ground of opposition to our volume is, that it is a version made by Protestants, and implying the existence of a Protestant Church and Government.

I am now to inform the Commissioners what objections can be made, on the part of the Established Church, to the volume which they have substituted. To see it appears, that the point at issue between the two volumes is no less than that great question between the Churches of Rome and England, "*what is the rule of Faith?*" The Church of Rome gives authority, the Church of England gives evidence, as the basis of Christianity: the latter appears as a *faithful witness* of the sacred records, and of the interpretation which has been put upon them by the first believers: the former, as an *infallible teacher*, drawing her doctrines and institutions from herself, or from a secret store of tradition, which is independent of the written word, and the key of which has been committed to her custody by the great founder of our religion. In our system, the Church is nothing without the Scriptures; in that of Rome, its powers and doctrines might have been as they are, had the New Testament never been written. This irreconcilable difference between the two Churches appears upon the first inspection of the volume now before me. The work which we prepared is provided with references to the sacred writers, so that every reader may satisfy himself of the fidelity of the quotation, and, if he be competent to such inquiries, of the correctness of the original reading, and accuracy of the version. There are no references in the printed work. The Church delivers her "*Christian Lessons*," as they are styled, but without any intimation that they are derived from an higher authority. There is nothing wherein a child or a peasant could conjecture that there was such a book as the New Testament in existence. This omission you will perceive to be of vital importance. Should Government or the Legislature determine on insisting upon the circulation of the work, it will be our duty to submit; but we could not express our consent, and still less give our active support to the measure, without withdrawing our protest against the assumptions of the Church of Rome.

This is all that I feel it necessary to state upon the theological aspect of your question; there is another view of it, which the Commissioners are better prepared to appreciate. I have already expressed an opinion in my former letter, and I do not think it too much to repeat it now, that the State, particularly a State like ours, in which so much depends upon public feeling, has an immediate interest in the moral and social principles of all its members; that this interest gives it a right, or rather imposes upon it an obligation, of providing a system of national instruction; and that the trust of superintending this system is most consistently reposed in an Established Clergy. Circumstances would guide me in determining the degree in which the Clergy should be ostensibly engaged in this superintendence; but no circumstances could induce me to sacrifice the rights of the Church, or the

future prospects of the Nation, by an entire surrender of it. I should therefore feel it my duty to object to any plan of national education in which the co-operation of the Clergy in preparing books, visiting schools, and overseeing the teachers, was pointedly excluded. I have seen many reasons to believe that the Roman Catholic Hierarchy have similar views of the rights of their order, and that they claim in themselves, as the true Church, what I consider due to the Established Church from its union with the State. One of these reasons I take the liberty of laying before you, as it is derived from a document connected with the subject of your letter, and the general functions of your Board. A few days after I had answered your former letter, I met with a series of Resolutions adopted by the Roman Catholic Prelates, and published in a paper dated the 25th of January. The following are those to which I wish particularly to call your attention :—

“ First Resolution.

“ Having considered attentively a plan of National Education which has been submitted to us,—Resolved, that the admission of Protestants and Roman Catholics into the same School for the purpose of literary instruction may, under existing circumstances, be allowed, provided sufficient care be taken to protect the religion of the Roman Catholic children, and to furnish them with adequate means of religious instruction.

“ Second Resolution.

“ That in order to secure sufficient protection to the religion of the Roman Catholic children, under such a system of education, we deem it necessary that the Master of each school in which the majority of the pupils profess the Roman Catholic faith, be a Roman Catholic; and that in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic Assistant be employed, and that such Master and Assistant be appointed upon the recommendation, or with the express approval of the Roman Catholic Bishop of the diocese in which they are to be employed; and further that they, or either of them, be removed upon the representation of such Bishop.

“ Fourth Resolution.

“ That in conformity with the principle of protecting the religion of the Roman Catholic children, the Books intended for their particular instruction in religion shall be selected or approved by the Roman Catholic Prelates; no book or tract for common instruction in literature shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to, on religious grounds, by the Roman Catholic Bishop of the diocese in which such school is established.

“ Sixth Resolution.

“ That appointed as we have been by Divine Providence to watch over and preserve the deposit of Catholic faith in Ireland, and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of Education which will not fully accord with the principles expressed in the foregoing Resolutions.”

Various misgivings are awakened in my mind by these Resolutions; the sum of them is, that the source of the present difficulty lies out of the power of the Commissioners. Give me leave to suggest a very easy mode of submitting the justness of this opinion to experiment. One of the objects of the Commissioners, and I presume the chief one, in recommending Schools of general instruction, was, that the kindly sympathies of our nature, being aided by habits of youthful companionship, as well as the benign precepts of the Gospel, might be matured, as life advanced, into the charities of Christian neighbourhood. It is obvious, however, that the success of this endeavour will entirely depend on the care with which sinister influences are excluded from the minds of the children during the seasons set apart for their separate instruction in the tenets of their respective religions.

The Roman Catholic Catechism, which will of course be used on these occasions for the children of that communion, contains the following questions and answers:—

Q. Is there but one true Church?—A. Although there be many sects, there is but one true religion, and one true Church.

Q. Why is there but one true Church?—A. As there is but one true God, there can be but one true Church.

Q. How

Q. How do you call the true Church?—A. The Roman Catholic Church.

Q. Are all obliged to be of that true Church?—A. Yes.

Q. Why are all obliged to be of that true Church?—A. Because no one can be saved out of it.

Q. How many ways are there of sinning against Faith?—A. Chiefly three.

Q. What are these three ways?—A. First, by not seeking to know what God has taught; secondly, by not believing what God has taught, &c.

Q. Who are they who do not believe what God has taught?—A. Heretics and infidels.

The Commissioners will surely agree with me in thinking that it would be desirable to have these passages expunged; that as long as they shall continue to be privately inculcated upon the Roman Catholic children by their religious instructors, any other lessons they may receive will teach them dissimulation rather than cordial good feeling. The same wise and benevolent motives which make the Commissioners desirous to discover a religious book which might be common to all parties, must inspire the anxiety that what is peculiar in religion should be conveyed to the youthful mind without poisoning or drying up the fountain of those sentiments which, next to the love of God, it is the great business of the Gospel to feed and purify,—“peace on earth, good-will towards man.” Let them then endeavour to remove these questions and answers. Should they succeed, the appointment of their Board will indeed be an auspicious era in the history of this country. But if they fail, or if it should be their feeling that they ought not to try,—that these matters are beyond their sphere, that they relate so exclusively to religion as not to be approached without invading the rights of conscience, I can no longer elude the desponding conviction, that their wishes will be disappointed and their labours ineffectual.

I trust, Sir, that you will see sufficient reasons for the length of this letter in the station which I occupy, and the high and important commission with which your Board is invested.

I am, Sir, with much consideration,

Your obedient servant,

To Frankland Lewis, Esq.
&c. &c. &c.

John G. Armagh.

To this letter the following reply was addressed to his Grace:—

(10.) *Letter from T. Frankland Lewis, Esq. to his Grace the Lord Primate; dated Merrion-street, Dublin, 16th September 1826.*

My Lord,

I have refrained from acknowledging the receipt of your Grace's communication of the 28th ultimo, having been desirous of submitting it to the consideration of a full Board of the Commissioners, which I had not an opportunity of doing until yesterday.

It is now my duty to offer to your Grace our thanks for the attention you have been so good as to pay to the several points which we have thought it incumbent upon us to refer to your Grace, and we are desirous at the same time of offering some explanation on parts of your Grace's letter, which lead the Commissioners to apprehend that the course they have pursued, and the views and opinions entertained by them, have been in some points materially misunderstood.

The Commissioners, having been called on by the Government to try the experiment of establishing a certain number of Schools on the principles recommended in their First Report, determined in the first instance upon attempting to obtain the Works, connected with religious information, proposed to be used in Schools of general instruction.

In my first communication with your Grace, I had the honour of stating, that the Commissioners were fully aware that the books in question “could not be properly arranged excepting with the approbation and under the superintendence” of the Authorities of the Established Church, and in the course they have pursued they have never ceased to act under that impression.

The Commissioners however, upon the receipt of your Grace's answer of the 31st January 1826, abstained from entering on a discussion of the several points

alluded to in it, connected with their general plan of Education, under the impression, that according to the constitution of their Board, and the duties entrusted to them, they are precluded from so doing, except in a Report to the Crown, or to the Lord Lieutenant. They request, however, that it may not be inferred from their silence, that the observations offered to their notice by your Grace have not met with the consideration in which they are so highly entitled.

With respect to the compilation from the New Testament, arranged by a Committee of Clergymen of the Established Church, under the direction of your Grace and the Archbishop of Dublin, the Commissioners beg leave to assure your Grace, that so far from having rejected it, they have never even discussed such a proposition; nor have they ever come to any decision, approving either of the principle or of the details of the other work, which I had lately the honour of transmitting to your Grace under the title of "Christian Lessons."

In my letter to your Grace of the 18th July last, I stated that it was the object of the Commissioners to procure a volume of "Scriptural Extracts, arranged, if possible, in such a way as not to be objectionable to any denomination of Christians, whatever may be their religious tenets." It therefore became our necessary duty, when we received the volume sanctioned by your Grace, to ascertain the sentiments entertained respecting it by the persons who from their stations are most influential in the several religious communities which exist in this country. In the course of our proceedings, the opinions of the four Roman Catholic Archbishops with respect to the construction of any book of this nature had been very fully elicited by the Commissioners, particularly in reference to a translation, in the words of the authorized version, of the well known harmony of the Gospels entitled "White's Diatessaron," which had been the subject of much investigation on the part of the Commissioners. Finding afterwards from Dr. Murray's letter, that he considered the objections which the Roman Catholic Archbishops had strongly urged against the Diatessaron would apply also to the work prepared by the Committee of Clergymen of the Established Church, and the work entitled "Christian Lessons" having been laid before the Board under circumstances which justified a belief that there would be much less objection to it on the part of the Roman Catholic Archbishops, I felt it my duty to submit that volume to your Grace; but so far from the Commissioners having come to any decision for the adoption of the work, in my letter addressed to your Grace upon that occasion, I studiously used the words "if at all admissible," in speaking of that work, to mark our anxiety to obtain your Grace's opinion upon that point.

In taking this course, it was the express object of the Commissioners to leave to the Established Church the fullest opportunity of altering or arranging the details of the work itself, if any such alteration or arrangement would make it admissible in their view.

In the same letter I had further the honour of stating, that the Commissioners applied themselves with much anxiety to your Grace, for the purpose of obtaining the opinions of the Established Church, and I concluded with a request to be informed, whether this work appeared, "on the principles on which it is constructed, or in its details, to be liable to any serious or irremediable objection."

The printed form in which it was transmitted to your Grace, and which seems to have conveyed an idea of its having been sanctioned by the Commissioners, was adopted solely with a view to facilitate its inspection. We are desirous, also, to point out to your Grace that the work is obviously in an incomplete form; and that in sending it, I took occasion to state that it was communicated to us under the idea that "it might be much improved and enlarged by the introduction of some extracts, as well from the Old Testament as from the Acts of the Apostles and the Epistles."

Amongst the alterations and additions to be made in it, a preface, stating that the lessons were abstracted from the New Testament, and an accurate table of reference to the different passages of Scripture, from which the text was drawn, would necessarily have been included, as soon as the passages to which the index should refer had been first decided upon, a circumstance which the Commissioners are gratified in observing would have removed a strong objection urged in your Grace's letter.

I cannot conclude this letter without assuring your Grace, that every matter connected with the subject of the general Education of the lower orders in Ireland, which

which your Grace has brought under the consideration of the Commissioners, continues to engage their most anxious attention.

I have the honour to be,

Your Grace's most obedient servant,

To his Grace the Lord Primate.

T. Frankland Lewis.

To this letter the Commissioners received the following answer:—

(11.) *Letter from his Grace the Lord Primate to T. Frankland Lewis, Esq.; dated Armagh, 30th September 1826.*

Sir,

I have great pleasure in acknowledging the receipt of your letter of the 16th instant. In entering into those explanations which I felt it my duty to make in my former letters, it was by no means my desire, either to invite discussion, or to elicit any of that information which the Commissioners, in the discharge of their high trust, might judge it more suitable to reserve for His Majesty or the Lord Lieutenant. I acted solely under the impression, that upon a subject so important in itself, and so extensive and complicated in its relations as that upon which your Board is now engaged, it is impossible to give a safe or satisfactory answer to a specific question, without some general view of its bearing upon connected topics. As this view was not afforded me by the Commissioners, I found it necessary to trace for myself an outline of those circumstances by which my answers to their inquiries were regulated and defined. I am happy to be undeceived as to the volume of "Christian Lessons;" my mistake respecting it did not arise merely from its being printed, but in a great measure from Mr. Pauncfote's note of the 29th July, in which he says, that your letter of the 16th "had been detained at the office of the Commissioners, in consequence of the work therein referred to, and now enclosed, not having been received from the printer until this day." I inferred from this, that particular importance was attached to its appearance in a printed form, and that otherwise it would have been sent at once in manuscript.

The same expression of Mr. Pauncfote misled me into the apprehension that the work was complete, as then received from the printer, an apprehension from which I am also indebted to you for relieving me. You will however, I trust, excuse me for expressing that I am not satisfied of the value of that index of reference which you have described in your last letter. I cannot conclude without expressing my acknowledgments for the manner in which you have been so good as to receive my communications, and beg to assure you of the respect with which I am

Your obedient servant,

Frankland Lewis, Esq.

John G. Armagh.

After receiving this letter from his Grace the Lord Primate, our next proceeding was to bring the work suggested on the part of the Established Church again under the consideration of Dr. Murray, with a request that he would cause such a modification of the work to be prepared as might remove the objections which he had contemplated in his letter of the 17th July 1826, and which might render it in his view, and in that of the other Prelates of the Roman Catholic Church in Ireland, admissible in Schools of general instruction. The following correspondence took place on the subject:—

(12.) *Letter from T. Frankland Lewis, Esq. to the Most Reverend Doctor Murray; dated Merrion-street, Dublin, 30th November 1826.*

Most Reverend Sir,

I had the honour to submit to your notice in the month of July last a compilation from the New Testament, which had been arranged under the sanction of the Dignitaries of the Established Church at the request of the Commissioners of Education Inquiry, with a view to its being used in the Schools of general instruction, which were recommended in our first Report to His Majesty. At the same time, I requested you would have the goodness to inform me whether you would think yourself called upon to discourage the attendance of children of the Roman Catholic faith in any school within the district under your immediate charge, in which the use of that compilation might be required, as the Commissioners were

desirous of ascertaining that point before they took the work into their further consideration.

In reply to that inquiry, you were so good as to state, that as the selection was taken exclusively and *verbatim* from the Protestant version of the New Testament, you thought it would be open to the objections already stated by the Roman Catholic Archbishops to the Commissioners with reference to a similar work.

At the same time, you stated, that those objections might in your opinion be removed, if the matter of the work were abstracted from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either.

In consequence of that suggestion, I beg leave now to request, which I should earlier have done if I had not learnt that you were detained in England by indisposition, that you will be good enough to cause to be prepared such a modification of the work above referred to, as would remove the objections which you contemplated in that letter, and which would render it in your view, and in that of the other Prelates of the Roman Catholic Church in Ireland, admissible in schools of general instruction.

Any expense which may be incurred, will be readily provided for by the Commissioners.

I have the honour to be, most Reverend Sir,

Your most obedient servant,

The Most Reverend Doctor Murray.

T. Frankland Lewis.

To the foregoing letter we received the following answer:—

(13.) *Letter from the Most Reverend Doctor Murray to T. Frankland Lewis, Esq.; dated North Cumberland-street, 2nd December 1826.*

Sir,

I have laid before a meeting of the Roman Catholic Prelates of Ireland, the letter which you had the goodness to address to me, under date of the 30th November last, and I have now the honour to communicate to you their sentiments on the subject of it.

All the Prelates fully agree in the propriety of the objection urged by the Roman Catholic Archbishops, against putting into the hands of Catholic children as Scripture, any book which is not conformable to their own authorized translation; and it is satisfactory to them to observe, that the validity of this objection is supported by the testimony of his Grace the Protestant Archbishop of Dublin, as appears in your Report of his Grace's examination before your Board, on the 11th of January 1825. In his Grace's answer to the question N^o 52, put on that occasion, the mischievous consequences to be apprehended from putting before a child as scripture, a book of any form, which should not be exactly conformable to the translation approved by his Church, are stated so much at large, that it would be quite superfluous to add a word to the train of reasoning pursued by his Grace.

On this principle, which seems to be common to Roman Catholics and Protestants, we feel it our reluctant duty to declare, that the work which you did me the honour to submit to my perusal cannot, unless the plan on which it is constructed be wholly changed, obtain our sanction as a book of general instruction to be used in schools, wherein Catholic children receive their education. It purports to present to Catholic children the inspired word of God, and yet it differs from the translation which those children are taught to consider authentic. There is evidence before your Board, that the Prelates of the Protestant Church would object to a similar work, if constructed solely from the Douay version, and the Commissioners will not, I trust, deem it unreasonable, that we should, on the same grounds, entertain a conscientious objection to the work in question.

A work, however, abstracted substantially from the Scripture, but not purporting to be the words of Holy Writ (such as that to which I had the honour to allude in my letter of July last), would not be liable to the same objection; and in this view of the subject, the Prelate already referred to seems to coincide. For in his Grace's answer to the question of the Commissioners, N^o 59, the admissibility of such a book appears to be recognized, provided it "be not put forward as the Scriptures, but as an historical view of what is found in the Scriptures."

Here

Here then perhaps a point of union may be found, and the only practicable way can be come at, whereby the Prelates of the Roman Catholic and of the Protestant Church may, without a sacrifice of principle, be led to agree in the adoption of a book, such as the Commissioners desire, for the purpose of general instruction.

The Roman Catholic Prelates have seen a book entitled "Christian Lessons," which is a compilation of this latter description. It contains nearly the whole matter of the former work, taken from the Roman Catholic and Protestant translations, where they substantially agree; but it gives the matter as an historical statement, rather than as a transcript of Scripture. I have made some trifling alterations in this book (an amended copy of which I have the honour to send herewith), and though it is not yet all that we could wish, I am instructed to say, that the Roman Catholic Prelates would not think themselves called on to discourage the attendance of children of the Roman Catholic faith in any school in which the use of this compilation so amended might be required, provided the regulations of said school were in accordance with the Resolutions of the Roman Catholic Prelates, which I had the honour to transmit to the Commissioners on the 23d of January last.

I have the honour to remain, Sir,

T. Frankland Lewis, Esq.
&c. &c. &c.

Your most obedient servant,
D. Murray.

The above letter from Dr. Murray, together with the work so transmitted by him, was then communicated by us to his Grace the Archbishop of Dublin, with the following letter:—

(14.) *Letter from T. Frankland Lewis, Esq. to his Grace the Archbishop of Dublin; dated Merrion-street, 22d of December 1826.*

My Lord,

Your Grace has been good enough on several occasions to allow me to communicate through you with the Authorities of the Established Church in Ireland, on the subject of the Work which the Commissioners are desirous of procuring for the use of Schools.

Permit me now to enclose to your Grace a copy of a letter addressed by me on the 30th of November last to Dr. Murray, for the purpose of again drawing his attention to the selections from the New Testament, which the Lord Primate and your Grace were good enough to cause to be prepared for our inspection, and with respect to which, Dr. Murray had stated to me in his letter of the 17th July last, that the objections of the Roman Catholic Bishops "might, in his opinion, be removed, if the matter of the work were abstracted from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either." In consequence of this communication, I thought it right to request, that he would be good enough to cause to be prepared for consideration such a modification of that work as would remove the objections contemplated by him.

In compliance with this request, Dr. Murray appears to have conferred upon the subject with the Bishops of the Roman Catholic Church in Ireland, and has conveyed to me the result of that conference in a letter of the 20th instant, a copy of which I have the honour to transmit, together with the work then communicated to me by him; and with respect to which, your Grace will observe, that Dr. Murray has stated, that "though it is not yet all that they could wish, he is instructed to say, that the Roman Catholic Prelates would not think themselves called on to discourage the attendance of children of the Roman Catholic faith in any school in which the use of this compilation, so amended, might be required, provided the regulations of said school were in accordance with the Resolutions of the Roman Catholic Prelates, transmitted to the Commissioners on the 23d of January last."

The Commissioners in transmitting this volume to your Grace, for the purpose of learning the opinion of the Prelates of the Established Church in reference to it, beg leave to be understood as not implying any opinion whatever of their own upon the subject.

Your Grace will observe, at the conclusion of Dr. Murray's letter, an allusion to certain resolutions of the Roman Catholic Prelates, a copy of which was transmitted to

to the Commissioners when they were made public in January last. I think it right to explain, that the Commissioners have not in any way complied with, or acquiesced in, these resolutions, and, on that account, they have not thought it necessary to transmit a copy of them to your Grace. In the course they have adopted, they have wished to separate from all other matter the consideration and the arrangement of the work they have been endeavouring to obtain, and they will be prepared hereafter to discuss any objections which may arise, or difficulties which may impede the experiment which they have been directed to try on the plan recommended by them in their First Report; they have determined, therefore, to postpone any expression of their opinion of the possible bearing of the resolutions above alluded to, until they have finally ascertained, whether any such work as they are desirous of obtaining can be agreed on.

I have the honour to be,
Your Grace's most obedient humble servant,
T. Frankland Lewis.

To his Grace the Archbishop of Dublin.

On the 7th March 1827, we received from the Lord Primate the following message :—

- (15.) *Letter from the Lord Primate, in the name of the Archbishops and Bishops of the Established Church in Ireland, to T. Frankland Lewis, Esq.; dated 22d February 1827.*

Sir,

The purpose of the letter which you addressed to his Grace the Archbishop of Dublin, is to learn the opinion of the Prelates of the Established Church in reference to a volume, entitled "Christian Lessons," which appears to have been recommended by the Roman Catholic Bishops as the book of scriptural instruction to be used in the general education which the children should receive in common in the proposed National Schools.

In reply to this letter, we have the honour to state, that our attention was some months ago drawn to this volume by his Grace the Lord Primate, to whose consideration it had been submitted by the Commissioners. His Grace was at the same time good enough to lay before us the answer which he had returned upon the subject; and we beg to say, that in the particular objection therein urged against the book, as well as in the general view taken of the important topics which are involved in the question of its adoption, his Grace's letter met with our entire concurrence. Without permitting ourselves to enlarge further on the degree of deference, which we conceive to have been due to the Authorities of a National Church, in a proposed system of National Education, we proceed impartially to consider the sole ground of objection taken by the Roman Catholic Hierarchy, as furnishing a reason for rejecting those selections from the New Testament, which had been prepared at the request of the Commissioners, under the direction of the Lord Primate and the Archbishop of Dublin, with our sanction. The objection is thus stated by Dr. Murray: "The book purports to present to Catholic children the inspired Word of God, and yet it differs from the translation which those children are taught to consider as authentic." In confirmation of this objection, Dr. Murray refers to some remarks made by the Archbishop of Dublin in his examination before the Commissioners. In his Grace's answer to the question N^o 52, put on that occasion, Dr. Murray says, "That the mischievous consequences to be apprehended from putting before a child as Scripture, a book of any form, which should not be exactly conformable to the translation approved by his Church, are stated so much at large, that it would be quite superfluous to add a word to the train of reasoning pursued by his Grace." The Commissioners will here permit us to observe, that should the Roman Catholic Prelates, agreeably to the inference which they seem to draw from this insulated part of the Archbishop of Dublin's evidence (whether correctly or not, it is needless for us now to inquire,) persist in resisting every selection from the Scriptures that is not "exactly conformable to the translation approved by their own Church," every hope of accommodation must be necessarily and at once excluded. It is obvious, however, that the two Churches are very differently circumstanced with respect to their translations in general use, and that the Archbishop of Dublin's remarks may be justly applicable to the case of the one Church, although not equally so to the case of the other; for

it is to be kept in mind, that our Church possesses an authorized English version, whilst the Roman Catholic Church has, strictly speaking, none. From the time of James the First to the present day, our version has uniformly exhibited the same text, whereas the text of the Roman Catholic version has varied in almost every successive impression. A clergyman of the Established Church (whose printed letter to Dr. Murray we have the honour of transmitting with this letter, in support of our assertion) has shown, from a collation of six Roman Catholic editions of the New Testament in the English tongue, all of them sanctioned by high official authority, that the Church of Rome possesses no standard English text. Four of these editions have been printed in Dublin since the year 1802,—two of them under the immediate superintendence of Dr. Murray; and it appears from the various readings which they exhibit, that successive prelates scruple not to exercise a discretionary power of altering the text of the English version, unrestricted by the critical judgment of their predecessors; so that even some parts of the English translation, which were condemned by their controversial writers “as heretical corruptions,” have been without fear received into the recent Roman Catholic edition *. It is presumed, therefore, that in adopting the text of the selection prepared by the Protestant Authorities, the Roman Catholic Bishops would not offend the religious prepossessions of the children of their own communion, since no objection has been raised to the impartiality with which our volume has been compiled; and since the version adopted by us, as to the selected passages, does not, it is probable, differ more widely from the present Roman Catholic text, as to the same passages, than that text differs from the Rheims version. It may not, however, be useless for us here to remark, for the information of your Board, that in the work submitted by us to the Commissioners, the authorized version of the Bible has been adopted, because it is the authorized version; and because as such, it is the medium through which we consider ourselves bound to convey scriptural information to the people. We have also adopted that version, from a well-founded belief of its accuracy; still, if the objections to our compilation are confined to its having been taken exclusively and *verbatim* from the Protestant version, and to the possibility thence arising of passages being found in it at variance with the authentic version of the Roman Church (whatever may be the import of the term “authentic,”) we are disposed, so far as our obligations as Ministers of the Established Church, responsible to the supreme authority of the State, will permit us, to meet such objections with the utmost candour, and with the largest allowances. You will be pleased to observe, that the point on which we mainly insist, is an adequate representation of revealed Truth being exhibited to the youthful mind in the way of national instruction; a representation not resting for its basis on the declaration of any particular Church, or set of men, but on the warrant of the written word of God. This, sir, is the ground taken by the Bishops of the Established Church. These are the fundamental principles upon which alone can be formed a compilation of scriptural instruction worthy of being adopted in a system of National Education, which the Lord Primate seems to have endeavoured to enforce in his letter of the 28th of August 1826. Entertaining these sentiments, and deeply impressed with a sense of our responsibility as the guardians of the national religion, and superintendents of national instruction, we suggest to your Board the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the National Schools, with such modifications as may be agreed upon. But it must be obvious to every unbiassed mind, that until the principles upon which our book is formed have been recognized, it will be a mere waste of time to enter into a detailed discussion respecting particular alterations. In the mean time, we have no hesitation in frankly stating the opinion we entertain of the Tract again submitted to us with very slight alterations; our unanimous judgment is, that it is unfit to be adopted as the book of scriptural instruction, “to be used in the general education which the children would receive in common,” in the proposed National Schools. It purports not, in the form in which we have seen it, to rest its authority on the basis of the written Word of God; it is merely a course of Christian Lessons, which, from any thing that appears, might have been derived from a source different from that of the Holy

Scriptures,

* The edition here referred to is that printed in 1826 by our direction, with the concurrence of Dr. Murray, as stated in the early part of this Report.

(Note by the Commissioners.)

Scriptures. Considered even as what from its title it professes to be, it is meagre and incomplete in its exposition of scriptural facts, precepts and doctrines; it is, moreover, compiled with a manifest want of that fairness of selection which we are fully persuaded characterizes our compilation. It is not necessary on the present occasion to enter more fully into the comparative merits or demerits of the two works now before you, although we are far from feeling any disinclination to point out more particularly our objections to the Roman Catholic work. We consider it, however, sufficient for the information of your Board, and all that the Commissioners expect from us at present, most earnestly, but respectfully, to represent, that we should consider it as a dereliction of our duty, and a betraying of the solemn trust reposed in us, to sanction the use of "the Christian Lessons," or of any tract composed on similar principles, as an adequate means of conveying the scriptural information necessary to be acquired by the children of both Churches on a common system of National Education. Throughout the correspondence which the Lord Primate has held with your Board upon this subject, there has been manifested a disposition, in which we cordially participate, to fulfil the benign intentions of the Legislature, and to co-operate, as far as a sense of duty will permit, with the laborious endeavours of the Commissioners; but we are compelled to remark, that whilst your Board are devoting their attention to the great object which they have in view, and before the result of their exertions is known, the Roman Catholic Prelates in Ireland have not scrupled to enter into resolutions which take the power of arrangement out of your hands, and preclude all hope of establishing any system of National Education, except one that shall be in accordance with their own pretensions; for it is but too apparent, that the resolutions which the Lord Primate quoted in his letter of the 28th of August 1826, and to which it is therefore sufficient for us to allude, would, if carried into practice, entirely change the relative situation of the two Churches, by transferring to the Roman Catholic Clergy that superintendence over National Education, which is now by law committed to the Clergy of the Established Church. In your letter to the Archbishop of Dublin, we perceive, indeed, that you are desirous that Dr. Murray's tract should be taken into consideration, independently of all regard to the resolutions in question; but in our view of the subject, we are under the necessity of expressing to you our conviction, that, as has been strongly stated by the Lord Primate, these resolutions oppose an effectual barrier to the attainment of the object for which your Board has been constituted. The Established Church, it is true, may be cast down from that station of pre-eminence to which she has been raised by the wisdom and piety of our ancestors, but her Clergy will never consent, by an acquiescence in these resolutions of the Roman Catholic Bishops, to become the instruments of her degradation.

Sir,—I have the honour to sign the within answer to your letter in the name, and at the request, of the Archbishops and Bishops of the Established Church in Ireland, assembled in Dublin on this 22d day of February 1827, and to subscribe myself your obedient servant,

John G. Arnagh.

Frankland Lewis, Esq.

In pursuance of the suggestion contained in the foregoing letter, we felt it right to bring the subject once more under the consideration of the Roman Catholic Prelates, and for that purpose the following letter was addressed to the Most Reverend Doctor Murray by the Chairman of the Board:—

(16.) *Letter from T. Frankland Lewis, Esq. to the Most Reverend Doctor Murray; dated St. James's-place, London, 14th April 1827.*

Most Reverend Sir,

On the receipt of the letter which you did me the honour of addressing to me on the 20th of December last, the Commissioners transmitted a copy of it (together with the work which had accompanied it, called "Christian Lessons,") to the Prelates of the Established Church.

The Commissioners have since received, through the Lord Primate, a communication from the Prelates of the Established Church, in which, amongst other matter, they express themselves as follows:—We suggest to your Board "the propriety of" obtaining from the Roman Catholic Prelates, previous to the reception of any new "proposal,

" proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the National Schools, with such modifications as may be agreed upon."

The Commissioners, feeling it to be their duty to leave nothing undone which could enable them to effect the object they have been so desirous of accomplishing, beg leave to submit to you the question thus suggested to them by his Grace, for the reply of the Roman Catholic Prelates; and in order to enable you clearly to understand the points towards which they are particularly desirous of drawing your attention, they beg leave to enclose an extract* from the communication from the Lord Primate, to which they have referred.

I have the honour to be, Most Reverend Sir,

Your most obedient servant,

The Most Reverend Doctor Murray.

T. Frankland Lewis.

* Extract from the Letter of his Grace the Lord Primate, on behalf of the Archbishops and Bishops of the Established Church in Ireland, addressed to Frankland Lewis, Esq.; dated 22d February 1827.

" We proceed impartially to consider the sole ground of objection taken by the Roman Catholic Hierarchy, as furnishing a reason for rejecting those selections from the New Testament, which had been prepared at the request of the Commissioners, under the direction of the Lord Primate and the Archbishop of Dublin, with our sanction.

" Their objection is thus stated by Dr. Murray, ' the book purports to present to Catholic children the inspired Word of God, and yet it differs from the translation which those children are taught to consider as authentic.' In confirmation of this objection, Dr. Murray refers to some remarks made by the Archbishop of Dublin in his examination before the Commissioners. In his Grace's answer to the question N^o 52, put on that occasion, Dr. Murray says ' that the mischievous consequences to be apprehended from putting before a child as Scripture, a book of any form which should not be exactly conformable to the translation approved by his Church, are stated so much at large, that it would be quite superfluous to add a word to the train of reasoning pursued by his Grace.' The Commissioners will here permit us to observe, that should the Roman Catholic Prelates, agreeably to the inference which they seem to draw from this insulated part of the Archbishop of Dublin's evidence (whether correctly or not it is needless for us now to inquire), persist in rejecting every selection from the Scriptures that is not ' exactly conformable to the translation approved by their own Church,' every hope of accommodation must be necessarily and at once excluded. It is obvious, however, that the two Churches are very differently circumstanced with respect to their translations in general use, and that the Archbishop of Dublin's remarks may be justly applicable to the case of the one Church, although not equally so to the case of the other; for it is to be kept in mind, that our Church possesses an authorized English version, whilst the Roman Catholic Church has, strictly speaking, none. From the time of James the First to the present day, our version has uniformly exhibited the same text, whereas the text of the Roman Catholic version has varied in almost every successive impression. A clergyman of the Established Church (whose printed letter to Dr. Murray we have the honour of transmitting with this letter, in support of our assertion,) has shown from a collation of six Roman Catholic editions of the New Testament in the English tongue, all of them sanctioned by high official authority, that the Church of Rome possesses no standard English text. Four of these editions have been printed in Dublin since the year 1802,—two of them under the immediate superintendence of Dr. Murray; and it appears, from the various readings which they exhibit, that successive Prelates scrupled not to exercise a discretionary power of altering the text of the English version, unrestricted by the critical judgment of their predecessors; so that even some parts of the English translation, which were condemned by their controversial writers ' as heretical corruptions,' have been without fear received into the recent Roman Catholic edition. It is presumed, therefore, that in adopting the text of the selection prepared by the Protestant Authorities, the Roman Catholic Bishops would not offend the religious prejudices of the children of their own communion, since no objection has been raised to the impartiality with which our volume has been compiled, and since the version adopted by us, as to the selected passages, does not, it is probable, differ more widely from the present Roman Catholic text as to the same passages, than that text differs from the Rheims version. It may not, however, be useless for us here to remark, for the information of your Board, that in the work submitted by us to the Commissioners, the authorized version of the Bible has been adopted, because it is the authorized version; and because, as such, it is the medium through which we consider ourselves bound to convey scriptural information to the people. We have also adopted that version from a well-founded belief of its accuracy; still, if the objections to our compilation are confined to its having been taken exclusively and verbatim from the Protestant version, and to the possibility thence arising of passages being found in it at variance with the authentic version of the Roman Church, (whatever may be the import

To the foregoing letter Doctor Murray returned the following answer :—

(17.) *Letter from the Most Reverend Doctor Murray to T. Frankland Lewis, Esq.; dated Dublin, 19th April 1827.*

Dear Sir,

I have been honoured with your letter of the 14th instant, intimating a wish to receive an answer to the suggestion contained in the following communication, addressed to your Board by the Prelates of the Established Church: "We suggest to your Board the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the National Schools, with such modifications as may be agreed upon."

On the subject of this communication I did hope that you would be saved the trouble of making further inquiry, as all reasonable ground of doubt appeared to me to be removed by my letter of the 17th July and 26th December of last year. I can, however, have no difficulty in stating anew, in terms, if possible, more explicit than I did before, that the Roman Catholic Prelates objected to the compilation in question, on the ground that it is composed of passages taken exclusively and verbatim from the Protestant translation of the New Testament; and that so long as it shall continue to retain that character, they will not recommend the use of it in the National Schools, under any modification which it can assume.

I will avail myself of this opportunity to express an opinion, which you will not, I am sure, consider at variance with that respect which I sincerely entertain for the Board of Education Inquiry; it is, that the Board has created for itself a very needless difficulty, by requiring, as a matter of necessity, any scriptural compilation to be used in Schools for the purpose of general instruction. Were the religious instruction of the children confided wholly to the care of their respective pastors, what appears to be the only remaining ground of disagreement would be removed; and the rest of the plan suggested by the Commissioners might, without any difficulty, be carried into immediate and extensive operation.

I pray you to accept the assurance of that perfect esteem with which I have the honour to be,

Dear Sir,

Your's very faithfully,
D. Murray.

T. Frankland Lewis, Esq.
&c. &c. &c.

Under all the circumstances detailed in the preceding statement, we feel ourselves at length under the necessity of reporting to your Excellency, that we are unable to carry into effect that experiment on the plan of Education recommended in our First Report to His Majesty, which your Excellency had been pleased to confide

of the term 'authentic,') we are disposed, so far as our obligations as Ministers of the Established Church, responsible to the supreme authority of the State, will permit us, to meet such objections with the utmost candour, and with the largest allowances. You will be pleased to observe, that the point on which we mainly insist is an adequate representation of revealed Truth being exhibited to the youthful mind in the way of national instruction; a representation not resting for its basis on the declaration of any particular Church or set of men, but on the warrant of the written Word of God. This, Sir, is the ground taken by the Bishops of the Established Church. These are the fundamental principles upon which alone can be formed a compilation of scriptural instruction worthy of being adopted in a system of National Education, which the Lord Primate seems to have endeavoured to enforce in his letter of the 28th of August 1826. Entertaining these sentiments, and deeply impressed with a sense of our responsibility as the guardians of the national religion, and superintendents of national instruction, we suggest to your Board the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the National Schools, with such modifications as may be agreed upon. But it must be obvious to every unbiassed mind, that until the principles upon which our book is formed have been recognized, it will be a mere waste of time to enter into a detailed discussion respecting particular alterations. In the mean time, we have no hesitation in frankly stating the opinion we entertain of the Tract again submitted to us, with very slight alterations: our unanimous judgment is, that it is unfit to be adopted as the book of scriptural instruction, 'to be used in the general education which the children would receive in common' in the proposed National Schools."

confide to our hands. It is only by a careful review of the correspondence which has taken place upon the subject, and of the examinations of the four Roman Catholic Archbishops, which will be found in the Appendix, that the grounds can be ascertained of the objections which have been taken to the several volumes which have been under our consideration.

We have now the honour to submit to your Excellency's consideration the several Works to which we have referred.

Your Excellency will observe, that in the last communication which we received from the Prelates of the Established Church, it is strongly insisted upon, that "an adequate representation of revealed Truth should be exhibited to the youthful mind in the way of national instruction."

In this principle we have throughout most fully concurred, and have earnestly laboured to give it effect.

We have so repeatedly stated, and so fully explained, that the volume in the nature of a Harmony of the Gospels, and the two volumes of extracts from the Old Testament referred to in our Minutes of Conversation with the Roman Catholic Archbishops on the 8th January 1825, were recommended by us to be used in addition to the Scriptures themselves, and not as a substitute for them, that we trust no misapprehension can exist in any quarter upon that point.

It is necessary for us to state with respect to the Resolutions of the Roman Catholic Bishops, bearing date the 21st January 1826, that we felt it our duty not to suffer them in any way to obstruct or interfere with us in the course which we were pursuing. They have little or no reference to the preparation of the books, with which alone we have been hitherto occupied; and it was our intention to apply ourselves to the adjustment of whatever difficulties should impede our course as they might successively arise; but having in the first instance been unable to obtain the concurring sanction of the Established Church, and of the Prelates of the Roman Catholic Church in Ireland, to such volumes as were indispensable for the execution of our plan, we trust your Excellency will approve of our having desisted from all further attempts to carry it into execution.

We think it necessary to explain, that it was our intention, before finally recommending any of the volumes in question for adoption to the Schools, to have submitted them to the consideration of the Presbyterian Clergy in Ireland, through the medium of their respective Moderators. Under the circumstances, however, which it has now been our duty to detail, it has become unnecessary for us to pursue that course.

Your Excellency has been pleased from time to time to order various applications made by individuals for Aid towards the establishment of Schools, to be referred to us for our consideration. We have thought it our duty to direct these papers to be returned to the office of the Chief Secretary, from which they have been successively transmitted to us.

T. FRANKLAND LEWIS.	(L. 2.)
J. LESLIE FOSTER.	(L. 2.)
W. GRANT.	(L. 2.)
J. GLASSFORD.	(L. 2.)
A. R. BLAKE.	(L. 2.)

London, 18th May 1827.

WE trust that the foregoing Report to his Excellency the Lord Lieutenant has explained, with sufficient clearness, the course of proceeding adopted by us, in consequence of the communication from his Excellency, to which we have already referred.

As the introduction of a Volume, containing copious extracts from the Scriptures*, into the Schools of general literary instruction formed an essential part of the plan

we

* As the two compilations called *Scripture Lessons* and *Christian Lessons* have not been published, we have thought proper to insert them in the Appendix.

we had originally recommended, our inability to obtain the necessary sanction to such a compilation has prevented us from proceeding further with the experiment we had been directed to try.

We regret, therefore, that we have had no opportunity of ascertaining, whether that plan would have been found, in other parts of its details, to answer the expectations we had formed of it.

We were required by the express terms of the Commission, entrusted to our charge, to consider of the best means of extending to all classes of Your Majesty's subjects in Ireland the benefits of Education. In the interval which has elapsed since the presentation of our First Report, our attention has been closely fixed upon the means of effecting that object; and we have seen nothing which has induced us to change the general opinions we expressed in that Report, although many difficulties have presented themselves to our notice, which threatened to oppose serious obstacles in the way of the detailed execution of our Plan.

We are still of opinion, that for the Children of the lower orders in Ireland, a system of separate Education would be found to be pregnant with evils; that it would tend to increase, rather than to diminish, that distinctness of feeling between persons of different religious persuasions, which is already too prevalent; and we think it therefore most desirable, that a system should be adopted, under which the Children might imbibe similar ideas, and form congenial habits, and from which suspicion should, if possible, be banished, and the causes of distrust and jealousy be effectually removed.

We are of opinion, also, that no system of Education can be considered as deserving of that name, which shall not seek to lay the foundations of all moral obligation to religious instruction; but as the difference of their respective Tenets renders it difficult for children to receive religious instruction together, we still think that no better course can be adopted than that of uniting children of the different persuasions, for the purpose of instructing them in the general objects of literary knowledge, and of providing facilities for their instruction separately, when the difference of religious belief renders it impossible for them any longer to learn together.

Although we have failed in the attempt to combine religious with literary instruction to the extent originally contemplated by us, we still think that object may, to a limited extent, be effected.

Of the detail of the arrangements which would be found most effectual for the objects we have suggested, and least objectionable in practice, we are unable to express a more definite opinion than that contained in our First Report, as nothing but the test of actual experiment could have enabled us to do so. We beg leave, however, to refer to certain Regulations, which were prepared for discussion shortly after we undertook to try the experiment we have alluded to, and which, though never fully agreed upon, or finally adopted by the Board, may serve to show the views which were under the consideration of the Commissioners as to the mode of carrying their Plan into effect.

If we have not succeeded in disengaging the subject of general Education in Ireland from the embarrassments with which it was surrounded when the Inquiry was committed to our charge, we trust that the information we have collected may lead hereafter to more satisfactory results.

T. FRANKLAND LEWIS.	(L. S.)
W. GRANT.	(L. S.)
A. S. BLAKE.	(L. S.)

London, 2d June 1827.

APPENDIX.

LIST OF APPENDIX.

Appendix.

N ^o 1.—MINUTES of a Conversation between His Majesty's Commissioners of Education Inquiry and the Four Roman Catholic Archbishops in Ireland; 8th January 1845	- - - - -	p. 31
2.—Examination of the Most Reverend Doctors Curtis, Murray, Kelly, and Lafan; 16th December 1845	- - - - -	p. 33
3.—Further Examination of Ditto; 17th December 1845	- - - - -	p. 43
[The three preceding Documents were submitted as an Appendix to the Report to His Excellency the Lord Lieutenant.]		
4.—School Regulations	- - - - -	p. 48
5.—Table of Schools and Scholars in the Four Provinces of Ireland	- - - - -	p. 52
6.—Scripture Lessons	- - - - -	p. 59
7.—Christian Lessons	- - - - -	p. 113

LIST OF BOOKS REFERRED TO IN THE REPORT TO THE
LORD LIEUTENANT.

(1.)—An Evangelical Life of our Lord and Saviour Jesus Christ, forming a Harmony of the Four Gospels, together with the History of the Church, until the promulgation of the Decrees of the Council of Jerusalem; carefully compiled from the sacred Text of the Holy Evangelists and the Acts of the Apostles, illustrated with corresponding Passages from the Books of the Old and New Testament. Dublin: printed for J. J. Nolan, 3, Suffolk-street, for John Murphy. 1820.

(2.)—Dictionarium, or the History of our Lord Jesus Christ, compiled from the Four Gospels, according to the authorized English Version, with brief Notes, practical and explanatory; to which are prefixed, a Map of the Holy Land, and an Introduction; 4th edition. By T. Threlwell, A. M. London: printed for Law and Whittaker, Ave Maria-lane. 1816.

(3.)—The History of Joseph, and the Deliverance of the Israelites from Egypt; to which is prefixed, the History of the Creation, and of the Patriarchs, extracted from the Holy Scriptures. Dublin: printed by J. Jones, 40, S. Great George's-street.

(4.)—Selections from the Psalms of David, the Proverbs of Solomon, and the Book of Ecclesiastes. Dublin: printed by Brett, Smith and Son, Mary-street. 1822.

(5.)—The New Testament of our Lord and Saviour Jesus Christ; translated out of the Latin Vulgate, and diligently compared with the original Greek. Stereotype edition. Dublin: printed by Richard Coyne, 4, Capel-street, Bookseller and Printer to the Royal College of St. Patrick, Maynooth, and Publisher to the R. C. Bishops of Ireland. London: sold by J. Boker, New Bond-street. 1826.

(6.)—Scripture Lessons.

(7.)—Christian Lessons.

APPENDIX.

Appendix, N^o 1.

MINUTES of a Conversation between His Majesty's Commissioners of Education Inquiry and the Most reverend Dr. Murray, one of the Archbishops of the Roman Catholic Church in Ireland.

Board of Education Inquiry, Dublin,
Thursday, 16th Dec. 1854.

Minutes,
16th December
1854.

THE Commissioners being desirous of ascertaining the views of Dr. Murray, and of the Roman Catholic Clergy in Ireland, on some important points connected with a general plan of Education, stated to Dr. Murray that they were anxious to establish such a system as should unite children of all religious denominations in the same schools, except when it should become unavoidably necessary to separate them for the purpose of religious instruction.

They observed, that they considered this a point of great importance to the interests of the state, as it was only by training up the youth of all persuasions in habits of early intercourse and attachment, that they could hope to establish among them those reciprocal charities upon which the peace and harmony of society must depend.

The Commissioners then stated that they could not consider any system of education as deserving that name, which should not seek to lay the foundations of all moral obligation in religious instruction, and that with respect to the religious instruction of Roman Catholic children, they were anxious to ascertain the sentiments of Dr. Murray, and of the Roman Catholic Clergy.

They therefore inquired whether there would be any objection to common literary instruction being received by Roman Catholics, as well from a Protestant as a Roman Catholic master, and whether religious instruction could be given to the Roman Catholics by a Roman Catholic layman, approved of by the proper Roman Catholic pastor.

Dr. Murray stated that there could be no possible objection to Roman Catholics receiving literary instruction from a Protestant, nor to their receiving religious instruction from a Roman Catholic layman, approved of by the proper Roman Catholic pastor; and he added, that the providing of proper persons for such purpose would be a great relief to the Roman Catholic Clergy.

The Commissioners then suggested that schools might be established, in each of which there should be both a Protestant and Roman Catholic lay teacher, by whom education in common might be administered; so that the children, united in the same classes, should learn from the same masters, and use the same books; that for the remuneration of such teachers adequate means might be provided; that the Roman Catholic teacher might assist in the general literary instruction, and might give separate religious instruction to the Roman Catholic children, subject to the direction of their pastors; and that the school-room, for a reasonable portion of time, on one or two days in the week, might be appropriated exclusively to that object.

In these suggestions for uniting Protestant and Roman Catholic children in literary, and expanding them only for religious instruction, Dr. Murray expressed his concurrence.

The Commissioners then observed that separate religious instruction should not commence until the difference of religious belief should make it impossible for instruction any longer to be received in common, and they inquired whether it would be objected to on the part of the Roman Catholic Clergy, that the more advanced of the Protestant and Roman Catholic children should, at certain times, during school-hours, read portions of the Holy Scriptures together, and in the same classes, but out of their respective versions, subject to proper regulations, and in the presence of their respective Protestant and Roman Catholic teachers, suggesting at the same time, that opportunities might be afforded to the teachers of each persuasion to explain to the children separately the portions so read.

Dr. Murray, answered, that serious difficulties would exist in the way of such an arrangement, and in lieu of it, he proposed that the Holy Scriptures should be used only when the Roman Catholic children should be taken apart for the purpose of receiving religious instruction, and he said that there could be no possible objection to the Roman Catholic children then reading out of the sacred volume itself the gospels and epistles of the week; he added, that no objection would be made to an harmony of the gospels being used in the general education, which the children should receive in common, nor to a volume containing extracts from the Psalms, Proverbs, and the Book of Ecclesiasticks; nor to a volume, containing the History of the Creation, of the Deluge, of the Patriarchs, of Joseph, and of the deliverance of the Israelites, extracted from the Old Testament, and that he was satisfied no difficulties in arranging the details of such works would arise on the part of the Roman Catholic Clergy.

Minute,
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The Commissioners then stated, that they considered it of the utmost moment that no books or catechisms should be admitted; either in the course of the literary or religious instruction, containing matter calculated to excite contempt, hatred, or any uncharitable feeling in any class towards persons of a different religious persuasion.

To this Dr. Murray cordially assented.

Correct. D. MURRAY, Ahp.

T. Frankland Lewis,
J. Leslie Foster,
W. Grant,
James Glanford,
A. R. Blake.

January 7, 1825.

Minute,
7th January
1825.

The Commissioners having had an interview this day with the most Reverend Doctors Curtis, Murray, Kelly and Laffan, the four Archbishops of the Roman Catholic Church in Ireland, the Minute of the 16th December last was read, and it was explained, that the passage which related to the separate religious instruction of Roman Catholics, meant, that the proper Roman Catholic pastors should have the right of being present upon these occasions, and giving such religious instruction as they should think proper, and that what was said of masters applied also to mistresses; the Archbishops who were not present on the 16th, expressed a wish to consider the matter until to-morrow.

January 8th.

Minute,
8th January
1825.

The Roman Catholic Archbishops mentioned above, having met the Commissioners this day, expressed their concurrence in the views already expressed by Dr. Murray.

+ PATRICK CURTIS, D. D.
+ OLIVER KELLY, D. D.
+ ROBERT LAFFAN, D. D.

Upon the occasion of the preceding Minute being signed by the Roman Catholic Archbishops on the 8th of January 1825, a conversation took place between the Archbishops and the Commissioners, of which a memorandum was made at the time, from which the following are extracts:

(Dr. Murray.) With regard to a harmony, or any other work that might be selected, it appears to be the wish of these gentlemen (prelates) that any thing given in the shape of scripture, should be in the Douay version for the Catholic children, but any thing else that does not bear the name of the scriptures, it is immaterial which it is taken from; for instance, the little work, the History of Joseph and the Creation, is an admirable thing for the use of all, but with regard to the Psalms, which are a good deal in use among our people, for instance, in the office for Holy Week, they are in the hands of every body: there is one-third of the Psalter in the Douay version; there should be different versions of that; if you could have the very same selections there given, which are very fine, and very good selections, according to our version, we should be grateful for it; we think it highly useful; the Psalms, Proverbs, and Ecclesiasticks, containing precepts of high morality and great devotion, which we should be as anxious as any people in the world to inculcate in the country.

(Dr. Kelly.) Any thing given as scripture from a version not authorized by us, would be objectionable.

(Dr. Curtis.) Would it not be possible that on both sides we should agree on a certain paraphrase that should alter the text very little, and possibly keep up the spirit, which should not be in the opinion of either Protestants or Roman Catholics the scriptures, but a paraphrase as close as possible.

(Dr. Curtis.) We agree that the version of the Established Church in general is a very noble version, a very fine work, in very fine language, and surpasses ours by far in point of language, because it is in the nature of a paraphrase, and does not adhere so strictly as ours does to the letter of the original: whenever you translate, adhering to the letter of the original, the language will never be very fine; it must savour too much of the language from which it is translated; we say we cannot take that liberty of paraphrasing the scriptures; you may make it more palatable, but it is not the scriptures; if you give a different turn to a phrase it may sound better, but it is not the scriptures; it is not what was said; we cannot take it, and have not done it, but we have all of us in our controversial works praised the translation of the Established Church; it is a very fine translation; very fine and very good language, harmonised more than ours. our people could not do it so; they said we could do it, but it would not be the scriptures.

(Dr. Curtis.) I should imagine that a very good paraphrase might be made of the Life and Doctrines of Christ, that did not profess to follow either the Vulgate or the Protestant translation, or the ancient originals; would it not be possible to go over that book, to put it into the hands of Roman Catholics and Protestants to be improved; the book must be capable of improvement, and they should agree upon some book or other: any thing more than a paraphrase, in which we all agree, cannot be admitted without offence, we would rather be without such a thing; I do not see any danger or difficulty in the thing itself, but there is a danger of it being misunderstood.